

THE
AMERICAN
SUNDAY SCHOOL MAGAZINE.

MAY, 1825.

MISCELLANY.

THE CATECHISM.*

[Continued from page 102.]

SECT. III.—*Short Summaries of Religion are necessary for the Ignorant.*

Nor yet is it enough to teach children to read, and then to put the Bible into their hands, and to tell them, *Here lies your religion, and you must find it out as well as you can.* The great God, who has ordained the Holy Scriptures to be the perfect rule of our faith and practice, and sufficient of itself, without the help of human traditions, hath also appointed that in all the successive ages of mankind there should be some teachers and instructors of others, to point out to them what use is to be made of these sacred volumes. Parents, by the laws of nature and Scriptures are vested with this office: they must teach children how to draw their religion out of the Bible, and render the knowledge of divine things more easy, by showing them how to distinguish the most useful parts of Scripture from the rest, and which are the most necessary doctrines and duties of religion, as they are derived from the word of God. Without such helps as these, the more ignorant and illiterate part of mankind might turn over the leaves of their Bible a long time before they could collect for themselves any tolerable scheme of their duty to God or their fellow creatures. I knew a person who, falling under sensible convictions of her want of religion and piety toward God, and having been told that the Bible was the book whence she was to learn her duty, reasoned thus with herself, "Where shall I find the beginning of my duty to God, but in the beginning of this book." And so she betook herself to read several of the first chap-

* Dr. Watts' Discourse on the Way of Instruction by Catechisms and the best manner of composing them. Addressed to the Parents and Governors of Families belonging to the Congregation which usually assemble to worship in Berry street, London, 1729.

ters of Genesis. She laboured and wearied herself in that search with very small advantage, till by the information of other Christians, and attendance on the ministry of the word, she was led into the knowledge of the chief principles of the Christian religion, which are scattered up and down in several parts of the word of God.

We must consider that the Bible is a large book, and it contains the history of mankind, and particularly the church of God, from the beginning of the world. Herein are recorded the several discoveries of the mind and will of God in every age according to the necessities and occasions of men. Some of these rules of duty, which were given to the church of God in ancient ages, are now antiquated and abolished; such are the sacrifices and ceremonies of the patriarchal religion from Adam to Moses, and the more numerous rites of the Levitical Law. Many of the doctrines and duties of piety are also intermingled so much with the historical and prophetic writings, that an unlearned and ignorant person needs some kind hand to point out those places where these important truths and duties lie; and such a friendly hand would still give greater assistance to the ignorant inquirer, by gathering together in one view, and in proper order, the more considerable and necessary articles of faith and practice, as they lie promiscuously scattered abroad in this large volume of the scriptures.

This is the great design of the bodies of divinity and systems which have been drawn up, in larger or lesser forms, by learned men in several ages; nor is it any derogation from the honour of Scripture, when we propose these systems for the instruction of those who are ignorant; for we own all their authority to be derived from the word of God. I know not how to set this matter in a more agreeable light than the late Rev. Mr. Matthew Henry has done, in a sermon of his, preached almost twenty years ago. "Bear us witness, (saith he) we set up no other rule of faith and practice, no other oracle, no other touchstone or test of orthodoxy, but the Holy Scriptures of the Old and New Testament; these only are the fountains whence we fetch our knowledge; these only are the foundations on which we build our faith and hope; these the dernier resort of all our inquiries and appeals in the things of God, for they only are given by divine inspiration. Every other help we have for our souls, we make use of in subordination and subserviency to the Scripture, and among the rest, our catechisms and confessions of faith. Give me leave (saith he) to illustrate this by an appeal to the gentlemen of the long robe: they know very well that the common law of England lies in the *Year-Book*, and *Books of Reports*, in the records of *Immemorial customs*, and in *Cases occasionally adjudged*; which are not an artificial system drawn up by the rules of method, but rather historical collections of what was solemnly discussed, and judiciously delivered in several reigns, *pro re nata*,* and al-

* For a special business.

ways taken for law, and according to which the practice has always been. Now such are the books of the Scripture, histories of the several ages of the church, as those of the several reigns of the kings, and of the discoveries of God's mind and will in every age, as there was occasion; and these two are built upon ancient principles, received and submitted to before these divine annals began to be written.

"But though those are the fountains and foundations of the law, those gentlemen know that *institutes* and *abridgments*, *collections* of, and *references* to, the cases adjudged in the books, are of great use to them to prepare them for the study of the originals, and to assist them in the application of them; but they are not thought to derogate from the authority and honour of them; such we reckon our *Forms of sound words* to be. If in any thing they mistake the sense of the text, or misapply it, they must be corrected by it; but as far as they agree with it, they are of great use to make it more easy and ready to us.

"That which is intended in these *Forms of sound words* is not like the council of Trent, to make a new creed, and add it to what we have in the Scripture, but to collect and methodize the truths and laws of God, and to make them familiar." Thus this pious writer makes it appear, that there are three valuable ends attained by framing such comprehensive systems of religion out of the word of God.

"1. Hereby (said he) the main principles of Christianity, which lie scattered in the Scripture, are collected and brought together; and by this means they are set in a much easier view before the minds of men. Our catechisms and confessions of faith pick up from the several parts of holy writ, those passages which (though perhaps occasionally delivered) contain the essentials of religion, the foundations and main pillars upon which Christianity is built, which we are concerned rightly to understand, and firmly to believe in the first place, and then to go on to perfection.

"2. Hereby the truths of God, the several articles of Christian doctrine and duty are methodized and put in order. It is true the books of Scripture are written in an excellent method, according to the particular nature and intention of them; but when the design is to represent the main principles of religion in one view, it is necessary that they be put into another method proper to serve that design, that we may understand them the more distinctly by observing their mutual references to each other, their connexion with, and dependence upon each other, and thereby they appear in their truer light and fuller lustre.

"3. Hereby the truths of God are brought down to the capacity of those who are as yet but weak in understanding."

In all this account of things this worthy author has spoken so much of my sentiments, that I chose to set before the reader, in his own words, the several advantages of drawing up such little schemes of the principles of Christianity.

SECT. IV.—*Catechisms the best summaries of religion for Children.*

Now among the various forms and methods wherein the prime articles of our religion have been put together in a comprehensive scheme for the use of the unlearned, there is none so proper for children as that of *Catechisms*. The way of instruction by *Question* and *Answer*, seems to be the plainest and easiest manner wherein the knowledge of religion can be conveyed to the minds of those that are ignorant, and especially of the younger parts of mankind. This will appear in several respects.

1. Hereby the principles of Christianity are reduced into short sentences, which are much more easy to be understood by children, as well as to be treasured up in their memories.

2. Hereby these divine principles are not only thrown into a just and easy method, but every part of them is naturally introduced by a proper question: and the rehearsal of the answer (which should seldom exceed three or four lines,) is made far easier to a child, than it would be if the child were required to repeat the whole scheme of religion by heart, without the interposition of another speaker.

3. This way of teaching hath something familiar and delightful in it, because it looks more like conversation and dialogue. It keeps the attention fixed with pleasure on the sacred subject, and yet continually relieves the attention by the alternate returns of the question and answer.

4. The very curiosity of the young mind is awakened by the question to know what the answer will be; and the child will take pleasure in learning the answer by heart to improve its own knowledge, and to be able to answer such a question. And thus the principles of religion will gradually slide into the mind, and the whole scheme of it be learnt without fatigue and tiresomeness.

I might have enlarged greatly upon each of these advantages, which the catechetical method has for the instruction of children above and beyond all others. I profess myself therefore a constant friend to catechisms for the instruction of the ignorant.

SECT. V.—*Of teaching children to understand what they learn by heart, and of the use of different catechisms for different ages.*

The great question that now remains is this, *What sort of catechisms are most proper for the use of children?* The answer is very natural, and ever at hand: surely such catechisms must be best which they can best understand, supposing that all the articles of religion necessary for children are contained in them.

The business and duty of the teacher is not merely to teach them words, but things. Words written on the memory, without ideas, or sense in the mind, will never incline a child to his duty, nor save his soul. The young creature will neither be the wiser nor the better, for being able to repeat accurate definitions and theorems in divinity, without knowing what they mean. Suppose a grown person, who knows no language but English, should get by heart the divinest doctrines, or most perfect rules of duty in

French or Hebrew, what profit would he find by all this labour of his memory? Wisdom and goodness do not consist in such fatigues of the brain, and such a treasure of unknown words.

It is not enough to say, "This is the most complete system of divinity, this is the most perfect compendium of sacred truth, and therefore let the child be required to learn it." Whereas the child would learn sacred truths sooner and better by a less perfect system, which might contain only the A B C of religion, to be instilled by degrees, than by having his little soul overwhelmed at once with a full and accurate discourse on the deeper points of Christianity. Surely catechisms of religion, for the instruction of children, ought to be so framed, as to let the beams of divine light into their mind by degrees as they can receive it, that the young scholars might have some understanding of every thing which they are obliged to learn by heart. Why should not religion be taught in this respect in the same gradual way as we teach other parts of learning, or knowledge?

When a child learns to read, do we not first teach him to know the letters, and then to join syllables and words? After this, some short and easy lessons are appointed him; and then some that are longer and more difficult: but we never put a young child to read the most perfect and the hardest lessons at first coming to school. So if we instruct a lad in any science, whether Grammar, Logic, or Natural Philosophy, we teach him first the most obvious and easy principles, and give him a short and general view of that science, and thus prepare him to receive the more difficult and complicated parts of it: now why should we not practise after the same manner when we instruct children in the great and important truths of religion? Why should religion of all things be taught in such a way as is least suited to make the learner understand it? And, indeed, how can the knowledge of God and *our duty* be taught at all in such a way as will let us know little of our duty, or our God, even while we learn to speak much about him.

It is certain, that at the age of three or four years old, a child may be taught to know something more than mere words and terms; he may attain such ideas both of the God that made him, and of his duty to his maker, as is necessary for his share of practice in that infant state, and yet it is impossible that he should then take in the deep, and sublime, and controverted points of faith. At seven or eight years of age he can receive more of the truths and duties of Christianity than he could at four: and the same remark may be repeated concerning a child of ten or twelve years old, and concerning a youth of fourteen or fifteen. Now, would it not be of admirable advantage, if we had different catechisms for children and youth, and lessons of religion more or less easy, in proportion to their different ages? Is it not a most desirable thing to have shorter and longer summaries of Christianity drawn up in various forms answerable to the tender capacities of children, and the continual growth of their understandings? Did not the reverend Assembly of Divines at *Westminster* mean the same thing when, besides their

Confession of Faith, they agreed upon a *larger catechism* for grown persons, and a *shorter catechism* for those who are younger or more ignorant? It is plain they had such sort of sentiments as these, and something of this kind in view, by setting forth two catechisms, a *longer* and a *shorter*.

Now, if there were a series of such successive catechisms drawn up in a shorter and easier form than that of the *Assembly*, and the truths expressed in a more condescending manner, it would be of unspeakable advantage toward the instilling the early knowledge of religion into mankind, even from their very infancy.

Then parents would not be under an unhappy necessity of teaching children the greatest and deepest things of Christianity in their infant age, before they can possibly know the meaning of them. Then children need not have such a long train of theological phrases and hard sentences imposed on their memories, while by reason of their infancy they understand very little more of them than a parrot, and talk them over almost by mechanism.

For the American Sunday School Magazine.

SUNDAY SCHOOLS IN PHILADELPHIA.

The Committee appointed by the Male Association of Sunday School Teachers of Philadelphia, at the monthly meeting in January last, to report on the state of the schools in the City and Districts, report:—

That on the 30th of January they commenced their labours, and have visited all the schools they could find in the city of Philadelphia, and the districts of Passyunk, Moyamensing, Southwark, Penn Township, Spring Garden, Northern Liberties, and Kensington. The school at Hamiltonville is also included in the report, although not visited by your committee.

The information which, through the kind attention of the managers of the respective schools they were enabled to collect, would afford sufficient matter for a considerable detail of remarks on a variety of topics intimately connected with the best interests and prosperity of the Sunday school cause in the city and suburbs; and your committee regret that they cannot dwell upon any of them at present, but confine themselves principally to the results of their inquiries as to the numbers in the schools. For this purpose a report is prepared in a tabular form, an abstract of which follows.

With respect to the first column of the table, your committee would remark, that they deem it of some importance that the teachers should learn the *numbers* by which their respective schools are designated, as they can easily be remembered, and will be found the shortest and most convenient way of distinguishing them. On the means of support, or funds, the report is entirely unsatisfactory, as not more than 44 of the schools have furnished information sufficiently exact to enable the committee to form an estimate of the amount. On this subject there is much room for remark, but for the present it must be dismissed.

Sixty schools have reported the number of male teachers to

be 366. Fifty-eight schools have reported 486 female teachers. Fifty-four schools have reported 3233 male scholars. Sixty-one schools have reported 4334 female scholars. Eighty-one schools have reported a total of 8253 scholars. Seventy-two schools have reported an average attendance of 5223 scholars. There are 85 schools placed on the list; of these two are at present suspended, but have been allowed to remain in our report, as your committee had been informed that measures had been taken to resume them.

From these data, the total number of scholars in the Sunday schools, of all denominations, in the city of Philadelphia, and the densely populated districts, embracing (in 1820) a population of 121,000, is 8,453, under the care of 939 conductors.

In the same year, (1820,) the coloured population was 10,729, and notwithstanding the emigration to Hayti, the natural increase of this population will, doubtless, leave the number at the present time about 10,000. For this class of persons exclusively, there are only six schools, these, together with a few in other schools, make the total number of coloured scholars only 698! In the year 1820, in Cedar Ward, the number of white families was 1047, and the number of coloured families was 612! The number of coloured persons who are proper objects of Sunday school instruction in this city, upon the very lowest estimate, cannot be less than 3000.

If the statement of your committee should lead the friends of Sunday schools to inquire whether any greater number of these institutions is necessary, within the bounds of our Association, the answer is at hand. It has been ascertained, with sufficient accuracy, that *one fifth* of a given population is between the ages of 6 and 15. Now suppose that *one fifth* of the population are proper objects of Sunday school instruction, we should require schools for more than 24,000 pupils, or about three times the present number.

Sunday schools, whether considered in a merely political, or a religious point of view, have commended themselves to the approbation of the wisest and best men in our own and other countries; and have received the most unequivocal sanction of heaven itself. How then can we account for the indifference which is felt on this subject? Notwithstanding all that has been done, you will perceive by the above facts, that thousands in the city and suburbs, are still without the pale of these benign institutions; and it were well if the exhibition of what is needed, should awaken the public to the momentous business of training up the young for usefulness here, and happiness hereafter. If honesty and sobriety are to be inculcated,—establish Sunday schools,—if the Sabbath day is to be kept holy,—if profanity is to be checked,—if the evils of pauperism are to be mitigated,—if industry is to take the place of idleness,—if our civil and religious institutions are to be preserved inviolate to future generations,—if the soul is of any value above decaying nature,—if the possession of heaven is desirable,—if the dear children and youth of our city are to be led to the Lamb of God, who taketh away the sins of the world, begin, establish, support, and carry forward Sunday schools.

School Number.	LOCATION.	Attached to Church.	Male Teachers.	Female Teach.	Total Teachers.	Male Scholars.	Female Scholars.	Total No. of Scholars.	Average Attendance.
1	Coates' st. above 2nd.	First Pres. N. L.	9	8	17			250	200
2	Cherry above Fifth.	Second Presb.	9	6	15	113	44	157	150
3	Coates', bet. 4th & 5th	First Pres. N. L.	3	4	7	25	25	†50	35
4	Fromberger's Court.	1st Baptist ch.	10		10	60		60	40
5	Pear street.	St. Paul's. E.	10		10	83		83	65
6	In Christ church.	Christ Church. E.	6		6	60		60	45
7	Pine and Second.	St. Peter's. E.	8		8	45		45	35
8	St. John's street.	St. John's. N.L.E.	4		4	30		30	25
9	Parmer's st. rear of ch	1st Presb. K.	13	14	27	95	105	200	130
10	Vine, S. W. cor. 3d.	1st Ref. D. ch.	7		7	69		69	40
11	7th street below Arch.	St. James ch. E.	3		3	50		50	30
12	7th below Chesnut.	Baptist Sansom st	6	8	14	40	30	70	60
13	Cherry above 6th.	Ditto.	4	7	11	60	40	†100	85
14	Cohocksinnk.	1st Presb. N. L.	2	2	4	25	25	50	30
*15	Budd ab. Laurel st.	2d Baptist.	9	9	18	60	45	105	
16	Arch above 10th.	5th Presbyterian.	12		12	114		114	80
17	New Front st. & Otter.	Com. Mis. H. P.	4	3	7	28	28	56	40
18	Coates & 2d st. 3d story	1st Presb. N. L.	7	4	11	100	100	200	175
19	High st. Schuy'l. 8th.	2d Presbyterian.	7	6	13	70	90	160	120
20	Race near 4th st.	German Reform.							
21	Eighth street.	Ref. D. ch. S. G.	4	6	10	46	45	91	65
22	Kensington.	1st Presb. N. L.							
23	Rising Sun, G. T. road	Ditto.							
24	Fifth & Gaskill sts.	4th Presbyterian.	5	8	13	85	75	160	90
25	Ranstead Court.	7th do.	5	5	10	35	35	70	60
26	Cherry above Fifth.	2d do.	5	7	12	45	82	†127	65
27	Mariner's church.	Mariner's church.	5	8	13	80	80	160	120
*28	Moyamensing sch. h.	3d Presbyterian.	2	3	5	20	30	50	40
29	African Pres. church.	<i>Tea. bel. to several</i>	8	8	16	106	108	†214	100
30	Academy in Fourth st.	Union Methodist.	10	17	27	75	60	135	60
31	West st. N. Frankf. r.	Germ. Ref. Race	6	8	14	40	70	110	80
32	Race and Bread sts.	Moravian church.	6	5	11	60	40	100	80
33	Hamiltonville.		7	7	14	46	42	†88	75
34	Junct. 2nd & Front sts	1st Pres. N. L.	3	3	6	40	20	60	45
35	Alms House.				3			50	40
36	Francisville.	St. Matthew's. E.		3	3	30	50	80	50
*37	Race street.	St. John's. G. L.	3		3	25		25	20
38	Catharine ab. 2d st.	Trinity church. E.	12		12	120		120	80
39	Marlboro' st. Kensing.	Methodist. K.	9	9	18	132	124	256	100
40	Sixth and Catharine.	<i>Tea. are of sev'al.</i>			16	70	60	130	100
41	Cor. Budd & Greene.	New Market st. B.	7		7	89		89	50
42	Back St. And's. ch. 8th	St. Andrew's. E.	6		6		88	88	80
43	2d below German st.	Third Baptist.			16	100	83	183	90
44	Cor. Race & Juniper.	1st Presb. N. L.	6	6	12	30	40	70	
45	U. S. Arsenal.	2d ditto.	4	8	12	36	36	72	30
*46	Front op. Shippen st.		4	5	9	40	33	73	60
47	Water bel. Christian.	Swedes' church.	4	13	17	50	60	110	100
48	Spruce bet. 5th & 6th.	6th Presbyterian.	5	12	17	55	63	118	90
*49	Fourth above Brown.	St. John's. M.	6	6	12	113	107	220	
50	2nd above Queen.	Ebenezer ch. M.	23		23	60	90	150	
*51	Academy in Fourth st.	Lutheran.			8			55	40
52	Broad bet. Vine & Cal.	Reform. D. ch.	4	7	11	30	80	110	80
53	Greene's Court.	St. Paul's. E.	2		2	50		†50	25
*54	Prune st. Prison.		4		4		50	50	50
55	Callowhill bel. Water.	New Market st. B.	1	2	3	37	38	75	

School Number	LOCATION.	Attached to Church.	Male Teachers.	Female Teachers.	Total Teachers.	Male Scholars.	Female Scholars.	Total No. of Scholars.	Average Attendance.
*56	St. John's st. back.	Germ. Ref. P.			4			50	
57	Buttonwood and 8th.	1st Pres. N. L.	4	7	11	40	80	120	70
58	13th below Spruce st.	Salem Meth. ch.	5	5	10			169	
59	4th ab. Spruce, Sch'yl	Ditto.	5	3	8			70	
*60	Green's Court.	3d Presbyterian		18	18	80	100	180	100
*61	Cherry near Ninth.		11		11	40	60	100	83
*62	New st. near Fourth.	St. George, M.	5	10	15	35	45	80	40
*63	10th near Market st.	St. Stephen. E.	4	3	7	21	35	56	40
64	Cor. 5th and Federal.	Children's Asy.	5	4	9	80		80	75
65	Cherry 5th & 6th Sch.	Orphan ditto.	3		3			82	70
*66	Walnut st. Prison.								
*67	Back of the church.	St. Peter's. E.		18	18		100	100	40
*68	Commis'rs Hall, S'wk.	First Indepen't.	7	7	14	65	85	150	100
69	Fromberger's Court.	First Baptist.		14	14		100	100	70
70	Catharine above 2d.	Trinity. E.		23	23		140	140	85
71	Budd & Greene.	N. Market st. B.		10	10		75	75	50
72	Rose Alley.	St. John's, N. L.		10	10		60	60	55
*73	Fifth above Race st.	St. John's, G. L.		9	9		65	65	40
*74	Seventh below Arch.	St. James ch. E.		14	14		60	60	40
75	8th in the church.	St. Andrews. E.		12	12		95	95	65
76	7th & Wash. Square.	1st Presbyterian		14	14		60	60	40
77	Cor. 3d and Arch sts.	Second, ditto.		16	16		95	95	75
*78	Church Alley.	Christ ch. E.		14	14		86	86	40
79	Pear st. school room.	St. Paul's. E.		10	10		95	95	70
80	Ditto.	Ditto.		10	10		139	†139	86
81	Arch above Tenth.	Fifth Presb.		14	14		183	183	140
82	Cherry above Fifth.	Aux. Evang. So.	8	3	11		130	130	120
83	New Market street.	Ditto.	6		6		60	60	59
84	Greene's Court & Pine	Ditto.	4	1	5		50	50	30
85	Cor. Vine and 4th.	1st Ref. D. C.		10	10		75	75	60
			366	486	899	3233	4333	*8253	5223

EXPLANATION.—In the third column, P. Presbyterian, E. Episcopal, M. Methodist, G. L. German Lutheran, E. L. Evangelical Lutheran, N. L. Northern Liberties, S. G. Spring Garden, † Coloured Scholars, * Schools not Auxiliary to the American Sunday School Union, K. Kensington.

* 200 have been added to this number for the four schools not reported, making the number of scholars 8453—and 40 are added for teachers of the same schools.

To the Editor of the American Sunday School Magazine.

SELECTIONS OF SCRIPTURE.

SIR,—I have observed with pleasure the following notice in the London Sunday School Magazine for January: "The next quarterly meeting [of the London Sunday School Union] will be held at the Rev. Mr. Burder's Chapel, on Wednesday evening, 12th of January, at 7 o'clock precisely. *Question.* 'Are selections of particular parts of the Scriptures for exclusive use in Sunday Schools, advisable or not?'" Thus, while some of our schools had matured the beautiful and *useful* plan of Scripture Selections, we find an inquiry instituted at the same period among Sunday School Teachers

VOL. II.—S

on the other side of the Atlantic, as to the expediency of such a plan. I think it would be gratifying to your readers to know the result of the discussion at the meeting in London; and doubtless a notice of the debate is given in their Magazine for February. Not being privileged with the perusal of the numbers regularly, I hope they are in your possession, and that you will favour your readers with the discussions that were had on a subject to them *now* very interesting.

A SUBSCRIBER.

REMARKS.—The subject to which our correspondent refers, is one of very great importance to Sunday school teachers, and we shall endeavour to comply with his request so far as to state the substance of the debate in question.

"The *opener* rejoiced that the Bible Society was endeavouring to spread the Scriptures without note or comment, and that in one entire volume, among all nations. Infinite wisdom had declared, "*All Scripture* is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The closing declaration of the Bible which he took as a general reference to the Holy Scriptures rather than to the particular book of the Revelation, said, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." He thought these texts ought to form abiding principles in the mind of every teacher. Those who wished to usurp dominion in the church of God were those who tried to withhold the Scriptures, and to render them inaccessible to men. Every teacher would consider such conduct as an abomination. Selections of Scripture for exclusive use in Sunday schools he considered were by no means advisable, and he regretted that they prevailed any where. The principle of selection, and the prohibition of the general reading of the Bible were adopted by the Romish Church, as a proof of which he referred to the documents, and discussions which had been recently published. It was stated, "That more evil than good arose from the indiscriminate perusal of the Scriptures, and that hence the conflicting errors of different sects arose," and therefore the possession and use of the Bible was prohibited. He objected to the selection of particular parts as equally improper with the Roman Catholic principle of prohibition. He objected to this exclusive principle, because he thought it in opposition to the Spirit of God, who had operated in every part of the inspired volume. It would be difficult to take any part of the sacred Scriptures, and say that that part had not been made useful to some one. The chapter in Leviticus which described the crimes of the Canaanites, adding "because it is an abomination in the sight of God," was calculated to deter from sin, and such warnings should be brought home to the minds of children as well as adults. Some parts of the holy Scriptures which the Catholics have prohibited, are those which foretell judgments on their church, thus those who have read the Bible have by these prophecies been guarded against popery. He conceived that teachers had omitted parts of the prophecies because they could not understand them, but it was their duty to understand and explain them. There was nothing in his opinion in the Bible, which should be concealed from the minds of Sunday scholars. Sunday school teachers were not left to the operation of their own minds and judgments when such selections were made for them, and thus they were prevented from searching the Scriptures for themselves; if they were competent to teach a class they were competent to arrange its scripture lesson.

The *second* speaker did not see how the principles which had been advocated applied to Sunday schools. He looked upon this as a Sunday school question, and he never heard of any Sunday school in which parts of the Scripture were considered as unfit to be read. In his school, the plan was

adopted of selecting particular parts of the Scriptures, but by this it was never intended that any other parts were unsuitable. There were some parts of Scripture best to begin with, and most adapted for the earlier stages of instruction. By this plan a subject was selected, of which notice was given the preceding Sabbath; ten or twenty verses were given to the children to read on the subject—at the close the teacher recapitulated the whole in his address. He approved of this plan, First, Because the scholars are by selections likely to become acquainted with the general truths of the Scriptures in a shorter way. He did not mean to exclude any truth whatever. Were the whole Scripture read, it would occupy five years in a Sunday school, thus the children would only get to the book of Psalms, as the average attendance in his school was only two years and a half. By this plan the general compass of Scripture was included in a much shorter time: Secondly, The plan was likely to prove advantageous to teachers and scholars, because the subject is previously known, and may be studied during the preceding week, for the teachers, and also some of the scholars took a copy of it. Thus the teachers could talk over the subject, and reflect on it, and be prepared to give instruction. The children were expected to bring proofs from the Scriptures, which were made a subject for improvement when the teacher had examined them. Thirdly, By this plan the example of Christ, and the direction of Scripture is followed. When our Saviour went into the synagogue, he unrolled the scroll, and preached upon that particular part which related to himself as the Messiah, "The Spirit of the Lord God is upon me, &c." and said, "this day is this Scripture fulfilled in your ears." If Christ thought proper to begin with a particular part, we have authority to use that part of Scripture which is most applicable to children. Again, our Saviour said to his disciples, "I have many things to say unto you, but ye cannot bear them now," and may we not adopt the same plan with our children: we should bring forth those parts that are most applicable to them. Paul gives an express direction to Timothy, as a minister or teacher,—"*Study to show thyself approved unto God—a workman that needeth not to be ashamed—rightly dividing the word of truth.*" We ought to recollect that time is short—that we must do a great deal in a little time, and it is our duty to establish the children's minds in the truths of the Scriptures. He did not suppose that there was a Sunday school in which the whole of the Bible was read regularly through; he would leave the Scriptures in the hands of the children to read for themselves. "Who then is that faithful and wise steward whom his Lord shall make ruler over his household, to give them their portion of meat in due season."

The *third* speaker was of opinion that selections were useful. In opening the school he had often been at a loss to select suitable passages. He feared there were some teachers who had not ascended the mount of vision, and who could not explain the difficult parts of prophecy, and he therefore selected the most easy portions. Where subjects were given out, the system was highly beneficial, because we are led to trace the pages of the Divine Volume, and thus to obtain a knowledge of its contents.

The *fourth* speaker viewed the subject in a different light to the opener, who should not have attacked any public body of people. The Catholics wished the people to be deprived of the Scriptures altogether, and, therefore, the remarks as to selections did not apply.

The *fifth* speaker thought that the whole Scripture being given, out of it particular parts might be selected by the teacher, who ought to be competent to the work. He considered it exceedingly wrong to take away any part from the word of God, as then every one might be left to make his own selection, and to object to parts. It was his opinion that it would be injurious to withdraw any part of Scripture from any one, whether young or old.

The *sixth* speaker asked who was to be the judge of Scripture—who was to confine the dictates of the Holy Ghost. In Leviticus there was much

of the Gospel—it referred to the great work of the atonement. Some rejected parts of Scripture because they did not understand the glory of them.

The *eighth* speaker did not consider divinity as synonymous with sectarian principles. He had known teachers who began at the first chapter of Genesis, and went regularly through the Bible. Was this right, should they read through the Old Testament before they examined the Gospels? There was "milk for babes" as well as "strong meat" for men. In the plan of selection, we do not do away with the Bible, but only direct the attention of our scholars to particular parts first, as best suited to their understandings. Many had not leisure to read the whole volume, it was a large book, and he had seen sad waste of property by leaves being torn out of it. If the children's minds were directed to particular parts, they would thus learn the leading doctrines of the Scriptures more easily. He did not agree with the word "exclusive," because it looked as if a part of the Scriptures was to be taken out, but he approved of a selection as likely best to promote the progress of the scholars.

The *ninth* speaker considered that we should look at the children and teachers as they are, and at the Bible as it is; we all approve of every part of Scripture, but we may not think that every part is suited for children; we should see what parts they would take most interest in. If we apply it simply as a matter of fact, we shall see that a selection is advisable. The instruction given should arise out of the Scripture portion; our Lord gave the Scripture, and then drew the instruction from it. Nineteen twentieths of teachers were not competent to give an opinion upon many parts of Scripture.

The *tenth* speaker considered that most errors had arisen from making an exclusive use of detached parts of the Scriptures to form a system. This he thought exceedingly wrong, as disarranging the scheme as given from God. The Bible was a book, including many books. The scroll given to Christ most likely only contained the single book of Isaiah; our Lord opened on the passage he quoted. We should remember that Timothy "*from a child*" knew the Holy Scriptures, and we should make our children acquainted with the whole inspired volume.

The *eleventh* speaker confessed that there was a time, when he thought that Selections of Scripture were advisable, but he had changed his mind. There was an infinite variety in the Scriptures; if we take the Bible as it stands, almost all our divinity would come out almost every Sabbath. If we merely attended to particular portions, we should not give so much information.

The *opener* stated, that advantages would arise from the different opinions which had been adduced, and he trusted that every child in all Sunday schools, would know every part of the Holy Scriptures.

The Chairman said, that the whole Bible was given to us by God, and was intended for the several uses for which he had designed it, and our object should be not to keep any part of the Scriptures from the children, but to learn the best means of making them acquainted with the whole. Here is a rich feast spread by the bounty of Heaven, in which are fruits suited for every age; one friend says, let us invite them to the feast, and not direct them to any particular part of it, but leave them to take as they may please; another friend thinks that it would be desirable on account of the ignorance of the young, to direct their attention to such parts of the provisions as are best adapted for them. Certainly, the exclusive use of any part of the Scriptures must be most strongly objected to, on every principle on which we stand as Protestants. But yet may not a Christian teacher direct his children to some parts of the Scripture which are of greater importance, and more easily to be comprehended by them? Taking up the Bible as it is given us from God, it is the duty of every individual to read the whole of it for himself, but at the same time, a wise teacher would act with discretion, in recommending his children to read some particular parts at some particular times, but never to exclude any. Thus commencing with the more simple parts of the

Bible, the teacher may lead his children, step by step, till they gain the knowledge of the whole word of God, which is the great ultimate object of every pious instructor."

For the American Sunday School Magazine.

QUESTIONS FOR SUNDAY SCHOOL CHILDREN.—No. II.

Now you would think that Adam having so much given him would have been willing to mind God, not only in this, but in all that God might require of him, and still bless him for his goodness. But it was not so—that wicked spirit called Satan, and the Devil, was once an angel in heaven, but he set himself up against God, and for that God turned him, and the angels that joined with him, out of heaven, and sent them to a place called Hell, where they will be in torment and fire for ever.

You know what *torment* is? It is a dreadful pain, such as you would feel if you were thrown into a hot fire to burn.

The Devil and his angels hate God and hate all goodness, and cannot bear to see any creatures happy. What are *creatures*? Any living thing which God has created.

As soon as the Devil saw Adam and Eve in Paradise, that happy place, he determined to spoil their happiness and bring them to Hell, the place of torment, where he was himself.

So wicked men, and wicked children, when they are in pain and misery, and know they are bad, want every body to be as bad as they; but those who love God, try all they can to put an end to sin and misery.

The Devil, determined to make Adam and Eve break God's commandment, and then God would send them to hell. So he took the shape of a serpent, or snake, and came and told Eve, that she should not die if she ate of that tree, but that it would make her know as much as God himself. And Eve, minded the Devil instead of minding God, and she took of the fruit of the tree and ate it, and gave some to Adam her husband, and he ate too. God

you know, sees all things; he saw them do it, and though they tried to hide themselves, he found them out, and told them what they had done. Adam blamed Eve and Eve blamed the serpent; but God knew that it was their own sin, and he told them that as they were made of dust, they must die, and go back to dust again; and God turned them out of Paradise, and that they might not get back again, he sent *cherubim*, that is angels, with a fiery sword that turned every way, to keep them from it. So Adam and Eve were no more happy and good, and now they must die, and not only they, but all their children, all who should be born in the world after them. Are we their children? Yes: they were the first man and woman, and we all come from them. And this their breaking of God's law, and eating of that tree, is called the Fall of Man. But before God turned them out of Paradise, he told them he would send them one to save them from Hell, and from the power of the Devil, Jesus Christ his *own Son*, and that he would destroy the Devil, and take all who love him, up to heaven.

Now remember all I have been telling you, and let me hear if you can tell me something about it; for this shows us how we all came to be so sinful and bad, and how we may grow good, and go to heaven.

Who took the shape of a serpent to make Adam and Eve sin?

Who is the Devil?

What is he called besides?

What was the Devil once?

What did he and other angels do?

How did God punish them for daring to set themselves up against him?

Do these wicked spirits love God?

Do they love any thing that is good?

Did the Devil like to see Adam and

Eve so happy and good?
 What did he determine to do?
 Did he want to get them to that place
 of torment he is in?
 What is torment?
 Who are those people like who love
 to make others as bad and misera-
 ble as they are themselves?
 But who are those like who are try-
 ing to do good and put a stop to
 sin and misery?
 What did the Devil tell Eve, to make
 her sin?
 What had God said should happen, if
 she and Adam ate of the tree?
 And what did Satan say would hap-
 pen?
 Which did Eve mind?
 Did she only eat herself?
 Who saw them?
 Could they hide themselves from
 God?
 Whose command did they break
 when they ate of that tree?
 What did they commit when they
 broke God's commandment?
 Did God let them stay in that gar-
 den?
 Were they any longer good and hap-
 py?
 Were only they to die because of sin?
 What did God promise before he
 turned them out?

Who did he say he would send to
 save them?
 Did God say they might go back to
 Paradise?
 What did he send to keep them out?
 What are cherubim?
 You think that as Adam and Eve had
 all the fruit of the garden, they
 might have left that one tree?
 Are not such children like them, who
 are not content with six whole days
 for themselves, but will work and
 play on God's day?
 When you commit sin who do you
 mind, the Devil, or God?
 Then you do as Eve did; God says
 to you in his word, that if you sin
 you must be punished; Satan tells
 you as he did Eve, "you shall not
 surely die;" you believe him and
 go on in sin as if God had not
 spoken true.
 When Adam and Eve committed sin,
 did God see them?
 He sees you too.
 Did they humbly own their sin, or
 did they lay it upon each other?
 And is not this the way with you too?
 How do we hope they were saved
 from hell?
 Remember then, that you their chil-
 dren, can be saved in no other way.

For the American Sunday School Magazine.

THOUGHTS AND HINTS ON SUNDAY SCHOOL CELEBRATIONS.

The interest of anniversaries depends much on their numerous attendance, and it is to be regretted, that in our great cities, where they are so frequent, no building is offered sufficiently commodious for such occasions. Since so much inconvenience is continually endured, it is surprising that no plan has yet been devised for erecting an extensive rotund building, or amphitheatre, calculated for such meetings. Our Sunday school anniversaries have been hitherto held in rotation in the different churches, till the last three years, when the great increase of scholars and teachers has compelled the Society to convene for such purposes in a building better adapted for a large assemblage; and the circus, for its commodiousness, has been heretofore selected, but it is now, I think, not sufficient even to accommodate the schools without an auditory: this defeats the chief end of such celebrations which are designed to interest the *public mind* in their behalf, and to invite patronage and support.

It may, therefore, be suggested that the Society hold their anniversary meeting in some temporary accommodations within the public grounds, such as the *Park* or *Battery*; it is reasonable to suppose that the interest likely to be excited by such a pleasing spectacle would prompt to a liberality more than sufficient to defray the expenses, should a collection be taken on the ground; indeed, I am of opinion that no better occasion could offer for benefiting the funds of the institution; and it should universally be the practice of Sunday school anniversaries to make a collection. I am informed, that three or four hundred dollars are sometimes collected on such occasions, even in the *village* unions in England. The success of such a celebration would depend much upon an active and careful committee of arrangement: for which reason it might be proper that the same committee be continued while they remain in the Board of Managers. I would further propose, that the male and female schools be combined at these celebrations, believing that it would not only conduce to their greater decorum, but tend also to excite more interest. When the meetings are held in churches or other public buildings, tickets (gratuitous,) should be issued. Let them be deposited with the respective superintendents for distribution, and let seats be reserved for respectable citizens, who urged to attend by such a special invitation, many would, doubtless, become interested in the cause. As it is of much importance that the *ministers of the gospel* should be interested in the success of the institution, and be made acquainted with its plan of operations, let *them* be invited in a body, and move in procession with the Society and schools. I am *surprised* that it has never been deemed of more importance to solicit their attendance at the Sunday school anniversaries. The season at which they are held in New-York is highly advantageous for such ends, as it occurs when the ministers of the gospel are assembled from all parts of the United States;* could they *all* be united with us, how animating—how solemn—and what an opportunity for interesting them in this *unknown* and *long neglected* subject. Should the occasion be well managed, and the attendance of teachers and scholars be numerous, and the exercises appropriate, they would behold the loveliness of Sunday schools, “and the *multitude* of preachers” would disperse to declare the glad tidings they had heard, and as they now returned home, through this highly favoured gospel land, they would go with their hearts warmed with “a passion for Sunday schools;” and we should soon find them planning and devising for the improvement and support of their own little institutions, and thus, be found feeding the lambs of the flock. I hope this thought may be duly considered: already do I see these men of God returning to their people richly laden with things “*virtuous, lovely, and of good report*;” and already do I hear them recount all that their eyes have seen, and

* The same remark will apply to Philadelphia, as the American Sunday School Union hold their anniversary at a time (24th of May,) when ministers are here from all parts of the country. *Ed.*

their ears heard of Sunday schools ; and I see too a new band of labourers come forth to the *Sunday school fields*, "already ripe to the harvest."

A SUNDAY SCHOOL TEACHER OF NEW-YORK.

ASSOCIATION OF TEACHERS, PHILADELPHIA.

The Male Sunday School Teachers held their monthly meeting for business, at the usual place, (corner of Third and Arch streets,) on Monday evening, the 21st of March. The number present was much larger than we have ever before witnessed, and we were pleased to see this evidence of a lively interest in the subject assigned for discussion that evening ; a subject to which we have devoted several pages of our work, and one too that deeply concerns all the teachers—"No. 6. *Are public Sunday School Anniversaries beneficial?*" We shall not attempt to give a sketch of this debate at present, but merely to give as nearly as we can, the leading arguments on the negative of the question. We are induced to pursue this course, not from any disrespect to the individuals who supported the affirmative, but from the fact before alluded to, that the remarks of our correspondents, in the last and present number, are decidedly in favour of public anniversaries ; and we are not unwilling, that through our pages, both sides should be heard.

The opener of the debate having taken the affirmative of the question, was followed by a teacher on the negative, who remarked, that the want of funds to pay the expenses of these meetings, and the time spent in preparation, were serious objections, and the consent of the parents should most certainly be obtained, before their children were paraded through the streets.

Another teacher considered this a subject which deserved deliberate consideration. The consequences to our schools of an exhibition, such as is proposed, will be, perhaps, more serious than we at first may apprehend. As a Sunday school teacher, he felt considerable interest in the question, and having given to it some consideration, he thought it would have an injurious effect on Sunday schools, without accomplishing any permanent good. The spirit which actuates Sunday school teachers is far from parade and show ; and to him it seemed rather unobtrusive, yet it feared not to have its works exposed ; it did not dread the light, nor shrink from investigation ; but still he thought *parade* and *show* were objects entirely foreign to its humble character. He wished not to be understood as casting the least reflection on the motives of those who were advocates of the question ; for one, he had the fullest confidence in the purity of their motives. He also granted that a collection of children, who are receiving religious instruction, would be as interesting a sight as could be presented, and that such an exhibition would excite the interest of the pious who are not teachers ; and he knew there were many, as deeply interested in Sunday schools as any teacher can

be, yet circumstances prevented their discovering it in any other way than by their prayers, and in some instances by contributions. But, Will a public exhibition of the scholars be advantageous? is the question. On looking at the advantages, he observed, which can possibly accrue to Sunday schools, he had thought they could be embraced as follows, 1st. By exciting a greater interest in the prayers of christians. 2nd. By pecuniary aid. 3rd. By inducing some to become teachers. The great object, however, if he understood the term *advantage*, as it has been employed is, *pecuniary aid*; but, Sir, let us examine these advantages severally. The first, which is exceedingly desirable, can be obtained without such an exhibition; for he felt persuaded that the success of Sunday schools had been in answer to prayer. Second, their 'pecuniary aid.' Such aid is also desirable; but as soon as the objects of such aid are removed, in most instances, the obligation to give is also removed.—Third, we may receive some accession to the list of teachers, for there are always those who are carried away by novelty, and for a while run well; he needed only refer to the early establishment of Sunday schools in proof of this: what a sifting has taken place among teachers, since their establishment! The last advantage which is proposed to be gained, would be more effectually accomplished, if every Sunday school teacher would use his influence with his pious acquaintances. We might then calculate more safely upon procuring steady and persevering teachers. Sunday school teaching is now a profession, a trade, requiring qualifications, not always anticipated. He could easily perceive that teachers might be obtained, when he considered the imposing appearance of the children, trained, perhaps, for the exhibition, and while he fancied he heard the solicited approbation of the speakers. But, the great advantage, or object to be attained, is pecuniary aid; this, said he, is desirable, but this he thought was not the great reason why Sunday schools were not more numerous. He had thus far admitted the practicability of attaining the objects he had stated. He then proceeded to say that the teachers had no right to bring the Sunday scholars of Philadelphia before the public as objects of charity. Our schools generally are made up promiscuously of children of wealthy and indigent parents, and he thought he might risk the assertion, that scarcely one child in fifty had parents so poor that they could not defray the expense of Sunday school instruction: now to solicit pecuniary aid for children in such circumstances, would be imposing on the public. There are institutions absolutely dependant upon the public, and they receive but slender support. But it would not only be imposing upon the public, but we should be taking a liberty with the children, utterly unwarrantable. If any school need pecuniary aid, it would seem but right, and indeed, be the duty of the teachers of such a school to solicit it from the parents, before they should bring them before the public, as objects of charity. Should a motion prevail for an exhibition, he sincerely wished that the teachers would all make the parents of their children acquaint-

ed with their object. If it is done without the parents' knowing the *motive* and the *object*, we ought not to be surprised, if many children are, in consequence, withdrawn from the schools. There is something so revolting in the idea of being a pauper, and that too, in being brought before the public as such, that many parents would consider such an act quite unpardonable.

Several other teachers took part in the discussion, but we have not room to follow them.

DUTY OF SUPERINTENDENTS IN RECEIVING AND DISCHARGING SCHOLARS.

The love of change which prevails among children is remarkable; something new is their almost constant pursuit, nor is the Sunday school exempt from the display of this versatile disposition. Before the establishment of Sunday School Unions to their present extent, the practice of children changing their attendance from one school to another was much more prevalent than at the present day, arising, no doubt, from the want of mutual intercourse between neighbouring schools, and from the too common disposition of teachers in past times to consider each other rivals, rather than fellow-labourers in the same cause of benevolence.

Sunday School Unions have, however, done much toward the correction of this evil, they have been the means of promoting a spirit of friendship among Sunday school teachers, and of gaining almost universal concurrence to the principle, "*That no child should remove from one school to another in the same neighbourhood, without the consent of the school from which the removal is wished to be made.*" Although, however, the principle adverted to receives a pretty general verbal assent as to its excellency, the practice of some, it is to be feared, is not quite in harmony with their professions on this subject. They indeed would be ready to maintain that such a maxim goes to sustain the authority of the teacher, and to bind the children to their respective schools; but when children are presented for admission, they either do not take sufficient pains to ascertain the fact as to whether they belong to other schools, or they allow some reasons offered by the child or the parent to sway their conduct, in opposition to the principle for which they profess to contend.

That parents should always have the option of removing their children appears to me reasonable; but surely something is due to those who may have for a considerable time laboured to promote their children's welfare, and it ought not, I conceive, to be thought too irksome a task for parents to apply to the school where their children already belong, for their dismissal to another school, if such a step should be thought desirable; and in proportion as this principle is departed from, teachers will lose part of their due authority over the children, and schools will be continually liable to

change and misrepresentation. Hence, if a child is reprov'd or punished for misconduct, the first resort will be, if such a door is open, to remove to another school, and thus set at nought a just attempt on the part of a teacher or superintendent to repel improper behaviour. Let teachers or superintendents be very cautious, however, how they sit in judgment on their fellow-labourers, and act on the *ex parte* statements of parents or children, as far as regards making those statements the plea for admitting a scholar, seeing that to do so, is to trifle with the order of another school, and to cast a slur on the character of those who conduct it. Those who have been long connected with Sunday schools, must be aware both of the untoward disposition of many children, and of the captious spirit of many parents, and we ought to be anxious that both these evils should be corrected, rather than by any act on our part, either direct or indirect to encourage their display.

The love of gain is a great inducement to children to change their attendance from one Sunday school to another. It is no uncommon thing, when it is found that a neighbouring school gives greater rewards, for some children to leave the school they belong to, in the hope of obtaining them. But I should think, it must be obvious, that such a spirit should be totally discountenanced, otherwise a school with ample funds may ruin one, that has scarcely means sufficient to discharge its absolute necessary expenses, while the teachers of it are left to deplore the discouragement under which they labour, and at length, perhaps, to resign the cause in despair.

Let us then pay undeviating regard to the excellent rule which the Sunday School Union recommends, for by so doing we shall strengthen each others' authority. If we want more scholars in our respective schools, let us go out into the highways and seek for them, rather than take them from our neighbour's vineyard, rather than receive them at the expense of our brother's reputation. **ONESIMUS.**

REMARKS.—Such are the observations of "Onesimus," a writer in the London Magazine, from whose pen Sunday school teachers have derived much useful instruction during the long period he has been a contributor to that journal. We are somewhat surprised to find, at this late period, when Sunday school plans and discipline have been so well matured as they are in the *land of Sunday schools*, that any real cause should still exist for his animadversions. The observations quoted above are very just, and the principle of the Union above expressed in italics, is recognized by the American Sunday School Union, in the form of a "Constitution for Auxiliaries." These hints are particularly applicable to many of the Sunday schools in large cities in the United States, where the constant changes in the schools, the causes of which have not been duly investigated, are in a great measure, we apprehend, owing to the inattention of the conductors of schools, in receiving and dismissing

their scholars without regular certificates. An instance might be quoted in which two neighbouring schools, on terms of mutual good will and fellowship, fell into a most unpleasant dilemma from neglect of this salutary rule. The peace and good order of both were disturbed, even so much as to require the interference of a committee from a Union to conciliate the parties. We hope such circumstances, so hurtful to the general interest of Sunday schools, do not now frequently occur, and that the mention of one may serve as a sufficient beacon to warn all Sunday school conductors against omitting the observance of the necessary rules in receiving and discharging scholars. The surest means of effecting this are care and precision in *dismissing* scholars, and very great caution in receiving them; and when superintendents are inducted into office, among the various important subjects to which their attention is directed by the Committee or Society, this should be particularly urged.

In some of the Sunday schools we have visited, we have been highly gratified with the exact observance of the practice, which it is our present object to recommend. In the schools alluded to, a number of certificates were on file, a specimen of which we gave in our sixth, [December] number, to which we refer the reader, and earnestly entreat superintendents never to *dismiss* a scholar without a similar testimony of his standing in the school, nor to receive one without requiring a regular certificate from the last school the applicant may have attended. Every child applying at a school for admission, should be asked if he has been a member of any other school, and some *formality* in receiving scholars could not fail to influence them to submit to the government and discipline of the school. "*System*," should be the motto of all who would govern well; and Sunday school teachers especially should attend to all the *minutiae* of discipline; and *take care of the small things*, (so called,) and the great things will take care of themselves.



LORD'S DAY, SABBATH, OR SUNDAY?

In our number for February, we inserted an article addressed to us through the *New-York Tract Magazine*, by "CONSISTENCY." Another communication addressed to us through the same channel, by "W. C." is thus introduced by the editor of that work:—

We insert the following communication with much satisfaction. We will not say that the editor of the *Sunday School Magazine* has treated their correspondent CONSISTENCY uncourteously; but he will see that there are men, distinguished for piety and intelligence, who do not consider the object which Consistency has in view as a frivolous one, and whose sentiments are most remarkably coincident with his. We think it proper to add, that our correspondent seems to have addressed his remarks to the American Sunday School Union, from deference to that institution: and per-

haps it may be suitable for them to consider how far it is a matter of duty, from the high ground on which they stand, to give the subject a *serious* consideration. A man of no ordinary eminence* has said, "a fruitful source of controversy and of *error*, is the *misuse of words*." How often do we hear from the mouths of Christians, and even from the pulpit, yes, and in prayer too, the heathen language, "fortunate," "misfortunes," "unlucky," &c. And is it to be supposed that these expressions, having their origin in habitual insensibility to an overruling Providence, do not also operate to confirm that insensibility.

To the Editor of the American Sunday School Magazine.

SIR,—In the number for February of your useful Magazine, there is a paper on the name Sunday, for the use of which it was expected you would have given some satisfactory reason, either in that or your last number. For although you yourself may not have any scruples in using the term, you must be aware that many Christians have; and those too whose intelligence and piety the American Sunday School Union must respect.

I have therefore sent you the following extract from a work of acknowledged respectability.

Extract from Buck's Theological Dictionary.

"SUNDAY, or the LORD'S DAY, a solemn festival observed by Christians on the first day of every week, in memory of our Saviour's resurrection. It has been contended whether SUNDAY is a name that ought to be used by Christians. The words *Sabbath* and *Lord's Day*, say some, are the only names mentioned in Scripture respecting this day. To call it Sunday, is to set our wisdom before the wisdom of God, and to give that glory to a Pagan idol which is due to him alone. The ancient Saxons called it by this name, because upon it they worshipped the Sun; and shall Christians keep up the memory of that which was highly displeasing to God, by calling the Sabbath by that name rather than by either of those he hath appointed? It is indeed called Sunday, only because it is customary; but this, say they, will not justify men in doing that which is contrary to the example and command of God, in his word.

"Others observe, that, although it was originally called Sunday by the Heathens, yet it may very properly retain that name among Christians, because it is dedicated to the honour of the true light, which lighteth every man that cometh into the world; of Him who is styled by the Prophet "the Sun of Righteousness," and who on this day arose from the dead. But although it was in the primitive times indifferently called the Lord's Day, or Sunday, yet it was never denominated the Sabbath; a name constantly appropriated to Saturday, or the seventh day, both by sacred and ecclesiastical writers."

To this I beg leave to add what appears to me the true reason why the name Sunday was retained—it did not compare with the

* Dr. Scott.

views of Pope Gregory first, to introduce Christianity among the Pagans, further than to make it subservient to his plans of worldly aggrandizement. In proof of this it is not necessary to mention any thing else than his instructions to Augustine—"not to abolish the Pagan ceremonies, but rather to adopt them." He did not, however, go so far as to approve of their heathen *names*; yet these were retained in many instances; the most flagitious of which, it appears to me, is that of a Christian Institution intended to furnish a most irrefragable proof of the divine mission of our Lord; of salvation to all who believe in him; and of dismay, unutterable, to all his enemies. It has been said, that "*names rule the world.*" This is perhaps exaggeration; but I would beg leave to inquire whether the great majority of those who have adopted the heathen *name* of the Lord's Day, or those who have preferred a scriptural one, have most respected the institution itself?

Your correspondent "Consistency" seems to have discovered a very simple expedient by which the jarring sentiments of Christians might be harmonized, in the use of a name which has become so familiar to us, that it is difficult to avoid it. Any Christian knows that the term SON is used in the New Testament as a proper name of JESUS CHRIST; and therefore, need not go to another language for the derivation of Sunday, so evidently English, as well as Christian. But no figure of speech would justify us in writing—"He that seeth the Sun and believeth on him hath everlasting life:" nor can the potency of *Custom* make that right which is radically wrong.

W. C.

The Editor of the Tract Magazine adds the following observations:—

Perhaps the substitute *Sunday*, suggested by CONSISTENCY, could not easily be introduced into general use. We presume he is not particularly solicitous for the use of that name; but is chiefly desirous to extirpate the improper name now in use. Might not a medium course be best? Almost all Christians would be entirely satisfied with the name of *Sabbath*: while none could reasonably object to it; and none would, but those whose reverence for the Scriptures is outweighed by the sickly squeamishness that fears to be called *precise*.

If, then, this change be expedient and important, what can have so much influence in effecting it as the example of the American Sunday School Union? With their extensive connexions, should they give such an expression of their sense of its importance, as to change their name to—*The American SABBATH School Union*, it would do more in accomplishing the object than all the pulpits in the United States could do in a twelvemonth. Correspondent to their means, must be their responsibility. We trust the Editor of their Magazine will deem it due to a *national* union, to submit this article to their consideration through the medium of that publication.

REMARKS.—We feel as much respect for the “intelligence and piety” of those who have “scruples in using the term “*Sunday*,” as “W. C.” or “Consistency,” or the Editor of the Tract Magazine can; but they must know that the *Managers* of the Union had not the power of appropriating the name in the first place, nor can *they* alter it, as the *name* is a part of the *Constitution*, adopted by the *society*. The subject is now before them, and we must leave our readers to judge of its importance, and of the arguments offered in favour of a change.

“THOU SHALT TEACH THEM DILIGENTLY TO THY CHILDREN.”

Many parents are too much disposed to delay giving their children direct religious instruction, until they arrive at years of discretion—at an age when the sinful passions are found to be much more difficult to subdue than they would have been at an earlier period. And this sentiment has so powerful an influence even on the minds of some who claim to be called *christian* parents, that religion in childhood has hardly been hoped for, or rarely thought to be necessary. The unchristian maxim which such persons adopt, is, that “children ought not to be taught religion for fear of having their minds biassed by some particular creed; but they should be left to themselves, till they are capable of making a choice, or choose to make one.” On this subject Dr. A. Clarke, in his observations on the sixth chapter of Deuteronomy, makes the following pertinent remarks.

“This maxim is in flat opposition to the command of God: and those who teach it show how little they are affected by the religion they profess. If they felt it to be good for any thing, they would certainly wish their children to possess it; but they do not teach religion to their children because they feel it to be of no use to themselves. Now the Christian religion, properly applied, saves the soul—fills the heart with love to God and man: for the love of God is shed abroad in the heart of a genuine believer by the Holy Ghost given to him. These persons have no love because they have not the religion that inspires it; and the spurious religion, which admits the maxim above mentioned, is not the religion of God, and consequently better untaught than taught. But what can be said to those parents who possessing a better faith, equally neglect the instruction of their children in the things of God? They are highly criminal; and if their children perish through neglect, which is very probable, what a dreadful account must they give in the great day! Parents! hear what the Lord saith unto you—Ye shall diligently teach your children that there is one Lord, Jehovah, Elohim; the Father, the Son, and the Holy Ghost; and that they must love him with all their heart, with all their soul and with all their might. And as their children are heedless, apt to forget, liable to be carried away by things of sense; repeat and repeat the instruction, and add line

upon line, precept upon precept, here a little and there a little; carefully studying time, place, and circumstances, that your labour be not in vain. Show it in its amiableness, exciting attention by exciting interest—show how good, how useful, how blessed, how ennobling, how glorious it is. Whet these things on their hearts, till the keenest edge is raised on the strongest desire—till they can say, ‘Whom have I in heaven but thee? and there is none on the earth I desire besides thee.’”

GLEANINGS.

INCREASE OF THE CHURCH.

In answer to the question “What is the number of teachers, who after their connexion with the Sunday School, have made a public profession of religion?” the corresponding secretary has received the following answer from Somerville, N. J.

It is impossible to answer this precisely, but about one hundred young persons have been united to the church, who, after considerable investigation, it was concluded, have all been in some way or other, connected with some of the Sabbath schools of the congregation, either as teachers or scholars. We may add to this, about thirty persons of colour, who have received religious instruction in some of the Sunday schools, and have made a profession of religion. In both these classes, there has been most decided and interesting cases of conversion.

THE SABBATH SCHOOL CONCERT.

As soon as this Society was informed of the resolution of the National Society touching this question, (the observance of the Sunday School Concert) it was unanimously adopted. The second Monday in January we united in concert with the thousands who pray for a blessing on Sabbath schools. The house was well filled by teachers, parents, children, and the coloured persons belonging to the school. The Rev. Mr. Cornell, principal of Somerville Academy, conducted the exercises. It excited much interest and has continued to increase, and at the last meeting the room was overflowing.

EFFECTS OF SUNDAY SCHOOLS.

A lad about eleven years of age, in one day, answered one hundred McDowell's Bible Questions. A female scholar on her examination by the consistory for admission into the church, was so ready in her answers and showed such an extensive and thorough knowledge of the scriptures, as astonished all present, she being 14 years of age. A female teacher without any premeditation, asked a little girl “Where is God?” the child immediately replied “every where. ‘Am I a God at hand, and not a God afar off, saith the Lord.’ ‘Do I not fill heaven and earth, saith the Lord?’” —*Somerville Report.*

INTELLIGENCE.

LETTER TO THE EDITOR FROM NEW-YORK.

The half-yearly meeting of the New-York Sunday School Union Society, was held on the evening of Thursday the 7th inst., in the Lecture-room of St. George's Church, where it was gratifying again to meet our Reverend President after his late illness. He read the reports of the schools, and then addressed the meeting, affectionately urging and encouraging the conductors of the schools to further diligence in their pious labours. Reports were read from 37 schools, leaving 21 unreported. Such a deficiency is much to be regretted; the Secretary was instructed to take measures for obtaining complete returns, sufficiently early for the annual report. The schools seem to enjoy a general state of prosperity, and many of them to have increased in numbers and improved in discipline. It was gratifying to learn from the reports, that so many of the schools had partially adopted the new plan of scripture selections, and that the practice of several of them embraced all the features of that system, excepting the Bible class, or weekly instructions from the Pastor on the Sabbath Day's Lesson. However, as Nos. 16 and 23 gave a full exposition of this improvement and its good effects, it is hoped that it may soon be generally followed in the schools. At this meeting the Constitution of the Society was so amended as to have but one meeting besides the annual one, and that in the month of April, for the purposes of receiving the reports of the schools; it is thought (and on good grounds) that this will give an increased interest to the annual meeting, and produce a greater regularity on the part of the schools in reporting to the Society.

The New-York Female Union held their annual meeting on Wednesday, the 6th, in the Brick Church. This meeting is composed only of the Managers and Officers of the Society, the Conductors of the Schools, and other females interested in the Sunday School cause. It is not customary for any others to attend. The re-

ports, which were highly gratifying in regard to the prosperity and progress of the schools, were read by one of the Managers; and on Wednesday, the 20th, their Ninth Anniversary was celebrated in the Baptist Church in Oliver Street. The exercises were conducted by the Rev. Dr. M'Auley, and Rev. Messrs. Cone and M'Lean. The usual honorary diplomas were distributed to the candidates from the several schools. The place was crowded to excess; and the spectacle was truly interesting, and greatly calculated to revive and encourage the friends of Sunday Schools.

The Anniversary of the New-York Episcopal Sunday School Society, was held in St. Paul's Chapel, April 13th, where 1700 children were assembled with their Teachers, and evinced, by the decorum of their conduct, the good effects of these institutions. Appropriate prayers, connected with the usual church service, were offered by the Rev. Mr. Upfold, and the usual Address was delivered by the Rev. MANTON EASTBURN. His Address to the Teachers and Scholars was pointedly appropriate. It was gratifying to observe, that nearly the whole body of the Episcopal clergy of the city and its vicinity, and several others, were present, on an occasion that ought to be deeply interesting to them. I trust so good an example will be followed at the approaching Anniversary of the New-York S. School Union Society, which takes place on the 10th of May, and will be held in *Castle Garden, at the Battery*, where there will be spacious accommodations for the schools as well as the most numerous auditory.

The *Monthly Concert* for Prayer, was held in the Rev. Mr. Patton's church, in Broome Street, with the usual exercises. The anecdote of a Sunday Scholar's Death on the Field of Battle, was read from your last Number, and a most feeling and judicious Address made by the Rev. Mr. Ludlow, himself formerly engaged as a Sunday School Teacher. The meeting was well attended and pleasantly conducted, and with equal in-

terest to any former one. We trust they will do much good to the Sunday Schools.

Association of Teachers.—The April meeting was well attended. The question relative to the Visiting Committee was omitted:—a Circular to the Ministers of the Gospel was reported; and a Committee reported on the subject of rewarding Sunday Scholars with the New-York Sunday Scholar's Magazine. The report spoke highly in favour of *Magazines for Youth*, deeming them a very useful variety among Sunday School Rewards. Some discussion took place relative to the approaching Anniversary—especially on the point of admitting the female scholars attached to the Sunday School Union (male) attending this celebration.

HAYTI.

From the Rev. L. D. Dewey to the Corresponding Secretary.

Port au Prince, March 5, 1825.

I endeavour to do all I can to promote schools of all kinds, particularly Sunday Schools, and I never despise the smallest beginning. I endeavour to impress on the minds of the emigrants, that a *beginning*, however small, or poor, is of great importance. I know it must be slow and small at first, and more so probably than you imagine. Your Society has an immense work to do here, and you must tell it to calculate largely on high demands for its aid—demands too that must not be set aside because they are not *backed* with dollars. At first they cannot be very free, but they will hereafter, provided there is seed sown from which the means can spring. *Books* are the things they must have; and the destitute situation of the great mass of this population in our country (before they emigrate) is too well known by the Society to permit it to expect, that, immediately on their settlement here, they can give money to furnish them; and yet they need them immediately, that bad habits may not be brought upon them. I find almost every where, there are a few, one or two, male or female, who can, and will aid, in beginning Sunday Schools. I feel more

than ever the importance of such Schools as yours.* Persevere in that, my dear friend; and, if possible, learn them to be teachers. Make great exertions for this cause, and, O may a merciful Providence impart special wisdom to you and to them. Let this School, and every effort of instruction to the coloured population, hold a large place in the earnest prayers of faith in your Sabbath School Concert. You can hardly imagine what a field is here already *ripe* to the harvest, and where are the labourers? Pray, ye friends of Sunday Schools, the Lord of the harvest to send out the labourers. Ye cannot set too high a value on this department of the vineyard of Christ, nor too earnestly pray for the best prosperity of its means of imparting instruction.

I found the advantages of the emigrants very far beyond my expectations, before I left America. The promises of the government have been more than fulfilled; and where the emigrants have had one cause to complain, I am satisfied, the government has had ten. I have found almost every complaint to grow out of wrong and ungrounded expectations.

I have the satisfaction of being furnished with all the facilities I can reasonably desire from the government, to look into the circumstances of the emigrants, visit them, and aid them in beginning their new social relations, &c.

I have found my visits to the emigrants, thus far, very useful in many respects, and realised the truth of my expectation, that it was my duty to come. In some respects, I have felt more in the field of my duty than ever. I rejoice I am here, and trust I am thankful to that kind providence that has so blessed me, and given me access to usefulness. I pray for grace to discharge the duties which devolve upon me, and to make me wise in performing them. Let me have your friendly supplications, and may all the friends of the long injured sons of Africa, be more and more ardent at the throne of grace, that blessings may descend upon them, and instruments more numerous and

* A School for coloured people.

efficient be raised up for their deliverance and melioration.

AFRICA.

Cheering accounts have been received from the Colony at Liberia. About 30 persons have been the subjects of conversion, and great harmony prevails among the emigrants and natives. They have three common schools in operation, a singing school, and *two Sabbath Schools*, one for the children of the settlers, and one for native children residing in the colony.

INDIA.

Some years ago, the late Divie Bethune, Esq. remitted to India several sums of 30 dollars, *from Sunday School Teachers*, in New-York, with a view of educating heathen children named after individuals in this country. A letter addressed to Mr. B. has lately been received from the Rev. Mr. Townley, dated "Chinsura, Sept. 16, 1822," which the Editors of the New-York Observer, were requested "to insert in their highly useful paper, as a satisfaction to the liberal donors," it being also "due to the memory of Mr. B. as a voucher that he remitted the money." From the letter we make the following extracts:

"My dear sir,

"Your kind letter of the 28th of March last, was duly forwarded to me by Mr. Keith (in Calcutta,) who received the 120 dollars so generously remitted by the dear Sunday School Teachers and Scholars in your neighbourhood. I cannot but love them for their love to the souls of the poor benighted children of the heathen, and for their ardent attachment to the Great Lover of the souls of men."

Mr. Townley states, that not only the prejudices against female education, but against Christian doctrines, is greatly diminished, and the schools are increasing in numbers and usefulness. This place many of our readers will recollect was once the field of labour of the late Rev. ROBERT MAY, to whose pious and indefatigable labours here, Sunday Schools are great-

ly indebted. Mr. T. closes his letter thus:

"In the name of the poor heathen, for whose souls you have cared, I desire to implore blessings upon the dear Teachers and Scholars and upon yourself."

NEW YORK FEMALE UNION.

On the 20th of April, the "New York Female Union Society for the promotion of Sabbath Schools" celebrated their ninth anniversary, as noticed on another page. We have been favoured with an abstract of their interesting report: which we are sure will be read with interest. This has been one of the most useful Unions in the United States, and we are happy to observe that the managers are pursuing their labours with their accustomed zeal.

At no preceding period of this society have the committee, and all engaged in its labours, had louder calls to renewed diligence, or greater encouragement to perseverance in their arduous duties. To some, "waters of a full cup have been wrung out," and they are made to experience that through "much tribulation they must enter the kingdom;" faithful pastors have been removed from their flocks, and early and unwearied patrons of Sabbath schools have "ceased from their labours," and have gone to give in their account. Loud, indeed, are the calls of Providence to us who remain, to "work while it is day, seeing the night cometh when no man can work," that we also may be among the "wise servants, whom when our Lord cometh, he shall find so doing."

While on the one hand, we have been called to "mourn departed friends;" on the other we are made to rejoice that the blessing of God has in an eminent degree accompanied the instructions given in our Sabbath schools. During the past year thirty-seven teachers and eleven scholars have through grace been enabled to lay hold on the hope set before them in the gospel, and over the symbols of his broken body and shed blood, have sworn allegiance to their Lord and Saviour Jesus Christ.

Numerous are the interesting facts

detailed in the reports of the superintendents, which, did time permit, would gladden the hearts of our fellow travellers to Zion. A few must suffice in this abstract, but all will be printed in the Society's general report. After mentioning the removal by death of their pastor, the Rev. Dr. Romeyn, the report of No. 3 adds, "While our hearts are still bleeding from this afflictive dispensation, we would listen to his voice, which speaks to us from the tomb, 'Be ye also ready,' and 'whatsoever your hand findeth to do, do it with all your might.'" We feel that we have deserved this chastisement, but we indulge the hope that it has not been altogether in vain. One of our teachers has been enabled through grace to acknowledge Jesus as her Saviour, and entertains the precious hope of salvation through his blood. The minds of the other teachers have been solemnized, and they are evidently more engaged in this labour of love."

"Two of our scholars," says the report of No. 4, "have left us for Hayti. On presenting one of them with a Bible and some tracts, she requested the superintendent to give her a certificate of her character, remarking that it might be of great value to her on her arrival, as she intended, should her life be spared, to open a school for those who are still in ignorance. May the Lord protect her, and make her instrumental of doing much good."

From the report of No. 9, we have the following interesting fact: "One of our scholars we have reason to believe has lately been transplanted into the Paradise above. She was a young coloured woman, as notorious for her wickedness, as she was previous to her death for true contrition of heart and faith in the friend of sinners. Her attendance at the school was irregular: she was frequently sought out by her faithful teacher, and after being seriously admonished and warned of her danger, was again restored to the school, until her course of sinning led her beyond our reach. She was condemned to the state prison. While there, although deprived of all the privileges and advantages of the Sabbath school, the

instructions which she had there received, and which the power of sin had not been able to efface from her memory, were applied by the spirit of God to her heart: she was thereby convinced of sin, and led as a condemned sinner, in the fullest sense, to the throne of sovereign mercy. Nor did she plead in vain: the Lord answered by his Holy Spirit to the joy of her soul, "Daughter, be of good cheer, thy sins are forgiven thee." She was dismissed from the prison in a deep decline. Immediately on regaining her liberty she sent for her teacher, informed her what the Lord had done for her soul thro' the instrumentality of her instructions, asked her forgiveness for her inattention, and thanked her most gratefully for all the pains she had taken to rescue her from a course of sin. She died shortly after, but left a pleasing testimony that her soul had entered into rest, although her body suffered "the wages of sin, which is death."—Three of our scholars who lived to the age of four score years and upwards, and are prevented by bodily infirmity from attending school, acknowledge themselves indebted to this institution for the comfort of reading the word of God for themselves on their sick beds, or by their own fire sides.

The superintendent of No. 14 reports, "We have thirty-five teachers, twenty-nine of whom are the followers of the meek and lowly Jesus. Seven of these during the past year have come out from the world, and declared themselves on the Lord's side. It is worthy of remark that two of this number have been either scholars or teachers for nine years, and very regular and exemplary in all their deportment." To the above extract we would add, that the writer of this report has held the office of superintendent during the same period of time, a laudable example to her sister teachers.

"Two of the children in No. 20, in the course of last year, have been removed by death. One attended school on the one Sabbath, and before the next she was in eternity. Her death being unexpected, her teachers were deprived of the oppor-

tunity of visiting her. The other suffered much during a lingering illness. She was frequently visited by us all, and also by our pastor. The evidence she gave of her union to Christ by a true and living faith, removed every doubt that her peace was made with God, and her death was happy and triumphant. The Sabbath succeeding her death, our number was greater than it had been for some time past. A solemn and impressive address was delivered on the occasion by the Rev. Mr. M'Lean, which we hope produced the desired effect on all present."

In school No. 28, two teachers and four scholars having professed to have experienced a change of heart and faith in the Lord Jesus Christ, have been received into the communion of the church. The coloured woman, of whom particular mention was made in our last annual report, has been removed by death; and we humbly hope by sovereign grace, and the regenerating power of the Holy Spirit was made meet for the inheritance of the saints in light.

A coloured woman, about fifty years of age, who, when she entered the school, could only spell, now reads the Bible well, and has committed several chapters to memory; and, what is more encouraging, she is anxiously inquiring what she shall do to be saved. The weekly prayer meeting of teachers, and the monthly prayer meeting of male and female teachers, have been regularly kept up and well attended. As the beneficial effects of these means are very apparent, the adoption of them by all the schools in the Union is affectionately and respectfully recommended.

A school, attached to the Reformed Dutch Church at Birne above Albany, was organized on the 18th of July last; it is superintended by a lady, who during four years was a faithful teacher in one of our Sabbath schools in this city, and wishing still to co-operate with us, the school is under this union. The number of scholars is 130, who are punctual in their attendance, although many of them live three and four miles from the school: the school consists of boys and girls. One boy, in the short period of three months and a half,

committed Brown's Catechism, Watts' Historical, the Shorter Catechism with Scripture Proofs, 1375 Answers to M'Dowell's Questions, besides Scripture texts and hymns.

This Union numbers thirty-eight schools. In these it appears there are three thousand and fifty-two scholars, under the care of 528 teachers, and a visiting committee of 32 ladies; who return their thanks to those societies and individuals who have furnished rooms gratuitously, and to all who have in any way aided this society. During the year the scholars have committed 125,030 answers to Catechism, 144,685 answers to M'Dowell's Questions, 1388 hymns, 26,520 verses of hymns, and 189,181 verses of Scripture.

Thus have we closed the labours of the ninth year of this society, and in reviewing the way in which the Lord has led us, we are ready to exclaim, "He hath led us by a right way, and not one word hath failed of all which he had promised," but "in blessing he has blest us; in multiplying he hath multiplied us," and given us a name and a place among those whom he honours in advancing the kingdom of our Lord and Saviour.

Before closing this report, we would congratulate the friends of Sabbath schools, on the establishment of the "American Sunday School Union." This society now ranks among its auxiliaries, and while we anticipate increased usefulness to result from the united efforts of good men, we consider it a privilege to cast in our mite of usefulness into this treasury of means. May God of his infinite mercy, smile on our united labours, and from this source may streams of blessings flow, 'till "the wilderness and the solitary place shall be glad for them, and the desert shall blossom as the rose," 'till not an untaught child, or an ignorant adult shall be found in our happy country, but all shall be able, not only to read the Scriptures, but through them to be "made wise unto salvation, through faith which is in Christ Jesus."

LETTER FROM BOSTON.

We observed the Sabbath school concert last Monday evening; and al-

though it was confined principally to teachers, the room was filled to overflowing. The whole number present was about 300; many were obliged to stand through the evening, and a considerable number went away not being able to get in. Reports were received from 14 schools, stating the average attendance each Sabbath to be 220 teachers and 1525 scholars. There are nine other schools, not reported, supposed to contain about 100 teachers and 600 scholars, making the whole number engaged every Sabbath, 300 teachers and 2100 scholars. Most of these schools have been in operation from five to nine years, and whether we look at the effect produced by them upon the teachers or children, the evidence of their importance and utility is overwhelming.

In the schools reported, 52 of the teachers have made a public profession of religion, six of them are now preachers of the gospel at home, and one a Missionary at the Sandwich Islands. Those who have become ministers were members of the same school in which 8 other teachers have become hopefully pious. One of them received her first religious impressions by reflecting upon her enormous guilt in rejecting that Saviour, she had a few hours before been recommending to her class. In another school there have been, since the last quarterly meeting, two hopeful conversions among the teachers, and 4 or 5 others remain under serious impressions.

With regard to the scholars, in addition to that abundance of the good seed which has been sown in so many immortal minds, fitted to make them wise unto salvation, it was stated that 14 have become hopefully pious; three of these are *dead*, most of the others are members of our churches, and two of them in a course of preparation for the gospel ministry. In that school to which eight of the fourteen belonged, one other scholar since the last quarterly meeting, has hopefully experienced the grace of Christ, and several others are now considerably exercised on the subject of religion.

The Rev. Mr. Sharp, who gave the address on this occasion, ably and

forcibly enjoined upon us the importance of *punctuality*, and faithfulness in giving *religious instruction*, and of maintaining a *spirit of prayer*. He also observed in the course of his remarks, that the office of a Sunday school teacher in respect to honour and importance, was second only to that of a minister of the gospel, and there was no portion of *his* past life, upon which he could look back with feelings of higher satisfaction, than upon that, when 21 years since, in his native land, (England) he was accustomed every other Sabbath to go two miles, taking refreshment in his pocket, staying all day, and worshipping with a denomination different from his own, for the sake of enjoying the *privilege of teaching a class in a Sunday school*.

KINGSTON, U. C.

Since our last publication we have received a quarterly report of the Union Church Sabbath School of Kingston. The average attendance for the quarter was 98 scholars. The school is conducted by 20 teachers, and the average number of scholars present during the quarter was 98, the highest number being 109, and the lowest 88. The number of verses recited by 12 out of the 17 classes into which the school is divided, was 24,589. We are very happy to receive such favourable reports from our brethren at the north, and further accounts of their progress in this good work will be acceptable. Though belonging to different nations we claim to be brethren in the same gospel and rejoice in all the Lord enables them to do for his cause.

MONEYS received by the Treasurer of the American Sunday School Union, from the 20th of February to the 20th of April, 1825.

INITIATORY SUBSCRIPTIONS.

From the following auxiliary schools and unions.

Manayunk, Pa. Sunday S. S.	\$3
Cumberland, N. J. S. S. U.	3
Berlin, Pa. S. S. Association,	3
Mercersburg, Pa. S. S.	3

Boonsboro', Md. S. S. Union,	3
Washingtonville, N. Y. S. S. A.	3
Detroit, Michigan, S. S. U. S.	3
New Hampshire, S. S. Union,	3
Connecticut, S. S. Union, -	3
Huntsville, A. S. S. -	3

From Life Subscribers.

Joseph H. Dulles, -	30
E. W. Seeley, -	30
John Hanson, -	30

From the Teachers of the Sabbath Schools attached to the Fifth Presbyterian church, Philadelphia, to constitute their Pastor the REV. THOMAS H. SKINNER, a member for life, 30

Thomas Fitch, - - 30

From Annual Subscribers.

Cornelius Comegys, -	3
Owen Sheriden, -	3

Jane Lang, - - -	3
James Fassitt, - - -	3
J. James, - - -	3
Robert Earp, - - -	3
T. Earp, - - -	3
Thomas C. Rockhill -	3
Aaron Kille, - - -	3
W. Worrell, - - -	3
Paul K. Hubbs, - - -	3
J. Richardson, - - -	3
Joseph O'Brien, - - -	3
C. Kendale, - - -	3
H. Toland, - - -	3

Donations.

R. T. - - -	2
Mr. Hobson, - - -	3

For the Missionary Fund.

Amount of collections (March and April) at the Sabbath School Concert in Philadelphia, - 17

H. DE HAVEN, Jun. Treas.

Notices and Acknowledgments.

AMERICAN SUNDAY SCHOOL UNION.

Membership.—Every person paying into the funds *three dollars* annually, or *thirty dollars* at one time, is constituted a member of the American Sunday School Union.

Privileges.—Members of the Union have the privilege of receiving *one copy* (12 numbers a year) of the *American Sunday School Magazine*, (this work) without additional charge—of purchasing books at the reduced prices, and of voting at all meetings of the society. Every clergyman who is a member of the society, is also, *ex officio*, a *Manager*, and privileged to attend and vote at all meetings of the board.

Auxiliaries.—Any Sunday School, or Sunday School Union, desirous of becoming auxiliary to the American Sunday School Union, must accompany the application with not less than three dollars, a copy of its constitution, and the names of its officers. The boundaries of the district which the school or Union embraces, and the number of schools in that district should be mentioned, and the *Secretary's* place of *residence* distinctly stated; and should he not reside in a post town, the one nearest his residence should be mentioned.

ALL communications relating to the concerns of the American Sunday School Union may be addressed to "The Corresponding Secretary of the American Sunday School Union," except

DONATIONS, which may be addressed to "HUGH DE HAVEN, jun. Treasurer;" and

ORDERS, and remittances for the Union's publications, which may be addressed to "A. CLAXTON, Agent."

Letters to the President, or to any of the other officers of the Union, may be addressed to them respectively, at the Union's Depository, No 13 North Fourth street, Philadelphia.

Reports.—The Corresponding Secretary would respectfully remind the Secretaries of Auxiliary Societies who have not sent their annual reports, that they should be transmitted with as little delay as possible. Societies which have not yet held their annual meetings, will forward their reports as soon as convenient after their meetings. Not more than 150 reports have yet been received.

ANNIVERSARY.

The anniversary of the American Sunday School Union will be held on **TUESDAY EVENING** the 24th of May, in Philadelphia. The annual report will be read and several addresses made. Delegates from auxiliary societies are requested to leave their addresses at the Union's house, 13 North Fourth street, on the day before the anniversary. The *place* of meeting will be announced in the papers.

Sunday School Anniversary.—There will be no general meeting of the Sunday scholars in this city the present month, but it will be seen by an advertisement on the cover, that the "Galilean Sabbath School Society," attached to the Second Presbyterian church, intend to celebrate the anniversary of the American Sunday School Union, by assembling their schools to participate in appropriate religious exercises, in which, we are informed, several other schools will unite.

The *New York Sunday School Union Society* will celebrate their *ninth* anniversary, in the city of New York, on Tuesday the 10th of May. The managers have procured the use of *Castle Garden*, on the Battery, for the meeting of the children and audience, where appropriate exercises may be expected.

PRIZE ESSAYS.

PRIZE ESSAYS.—The Committee of Publication offer a premium of **FIFTEEN DOLLARS** to the person who shall write the best essay, or series of Essays, "*On the nature and design of Sabbath Schools, the persons who ought to attend as pupils, and those who ought to attend as teachers:*" also a premium of **FIFTEEN DOLLARS** to the person who shall write the best essay, or series of essays, "*On the qualifications and duties of Superintendents and Teachers, the best means of acquiring these qualifications, and the best means of securing activity and perseverance in the discharge of these duties.*" Particular regard in deciding on the merits of the essays is to be paid, not only to the ability with which the subjects are discussed, but to the adaptedness of the suggestions to the existing state of Sabbath school instruction in the different parts of *this country*.

The Communications, post paid, must be sent to the Editor of this Magazine on or before the first day of September next. Each writer is requested to mark his communication, and place a corresponding mark on the sealed paper, containing his name; no paper containing the name will be opened but those of the writers of the successful Essays. The other communications will be disposed of agreeably to the request of the writers.

The Board of Managers of the American Sunday School Union, will appoint competent persons of different denominations (whose names will be given in our next) to decide on the merits of the Essays and award the premiums.

Several communications and articles designed for this number, are unavoidably omitted.

••. For other notices, see cover.